



**Salat Ul Tasbeeh Namaz Ka Tareeqa
&
Salat Ul Tasbeeh Ki Hadees Sanad Ka
Tahqeeqi Jaiza**

Nafil Namazon me se Ek Namaz ‘Salaat Ul Tasbeeh’ hai. Is Nafil namaz ke baare Ulema ke andar iktelaaf hai, Kuch Ulema is ki sanad ko zaeef kaha hain Lekin Unka Zaeef Kehne Ka Koyi Daleel Nahi hai. (Hafiz Zubair Ali Zai ne kaha iska Sanad mein Koyi Inqata, illat Aur shuzuz Nahi hai.)

Salaf ke Kayee Ulema Is Hadees ko Sahi Kahte hai. Aksariyat (Jumhoor) Ulama Salatul Tasbeeh ki hadees ko SAHIH kaha hain. Aur ye Bhi Kaha Ye Namaz Padna Jaaiz hai aur Sabit hai Aksar Muhaddiseen Ke Nazdeek.

SALAT-UL-TASBEEH KE FAYDE AUR TARIQA HADEES KI ROSHNI MEIN:

Abdullah Bin Abbas razi Allaahu anhu se marwi hai ke Rasool Allaah sallallaahu alaihi wasallam ne Hazrat Abbas bin Abdul Muttalib razi Allaahu anhu se farmaya:

**Ae Abbas ! Ae Chacha Jaan! Kya mai aapko Ek hadiya (tohfa) na du?
Atia ya tohfa na du?**

**Kya mai aapko Dus baat na sikha du.
Jab aap in par amal karenge to Allaah Aap ke agle ,peechle, Qadeem wa Jadeed Khata(gunah), Jaan booj kar, chote Bade, Chipi hui aur Zahiri sab Gunaho ko maaf farmadega.**

Dus baatein ye hai ke-

Aap Chaar rakatein padhein.

Har Rakat me Aap Surah Fatiha aur Ek Surah padhein. Baad Jab Aap pahli rakat me Qirat Se

**faarigh hojayein aur Qayam me ho to 15 baar ye
Tasbih padhein**

***Subhanallaahi walhamdulillaahi wala ilaha
illallah wallaahu Akbar.***

**Phir Ruku karein aur Halat Ruku me Dus baar
yahi tasbih padhein**

**Phir Ruku se sar oothaye aur Dus baar yahi
tasbih padhein.**

**Phir Sajda karein aur Sajde me Dus baar yahi
padhein.**

**Phir Sajde se sir oothaye to yahi Dus baar
padhein**

**Phir dusra sajda karein, to usme bhi dus baar
padhein.**

Phir Sir oothaye to Dus baar padhein.

Har rakat me 75 Tasbihat huein.

**Aur Aap chaar rakato me aise hi karein. Agar
Himmat ho to har roz padha karein. Agar Har
roz na padh sakein to Har haftein me ek baar
padhein, agar har hafte me na padh sakein to ek
mahine me ek baar padhein. Agar ye na kar**

sakein to Saal me ek baar padhien. Agar saal me bhi na padh sakein to apni zindagi me ek baar padhlein

Step by Step Aasan tareeka Samjhe :

- 1. Aaujobillaaheminashshaitaanirrajim
Bismillaaheerrahamaanirrahim
Soore faatihaa (alhamdolillaahe rabbil
aalameen....Aur koi Surat padne ke baad 15
Maratabaa “Subhanallaahi walhamdulillaahi
wala ilaha illallah wallaahu Akbar” zikr Paden.**
- 2. Ruku mein “Subhana Rabbiyal
Aazeem” Padne ke Baad 10 Maratabaa ye dikr
Paden.**
- 3. (rookua se khade hokar, yaani Halat e Qayam
me)
kadaa men 10 maratabaa
(samiallaaholemanahamedaa
rabbanaalakalahamd Padne ke baad)**
- 4. sajda men 10 Maratabaa (subhaan rabbil aalaa
ke baad)**

**5. (2 sajde ke darmiyaan, yaani 2no sajda k bich
me jise Jalsa kahte hai)
jalsaa men 10 Maratabaa (Rabbig ferle dua k
baad)**

**6. Doosare sajde men 10 Maratabaa (subhaana
rabbil aalaa ke baad)**

**7. Dono Sajdo k baad ”Jalsa e Isterahat” ki
baithaq me 10 Maratabaa**

**is Tarah pahalee rakaat men 75 maratabaa,
doosaree rakaat men 75 maratabaa
teesaree rakaat men 75 maratabaa aur
chauthee rakaat men 75 maratabaa tasbeeha
padhen.**

**is tarah chaar rakaat men kul 300 maratabaa
tasbeeh padhee jaaegee.**

References :

1. *Abu Dawood*, Vol 1, hadees -1284 .
(at www.sunnah.com Abu Dawood, Chapter :Salatul tasbeeh hadees No. 1297, Grade-Sahih By Shaik Al-Albani Rahimuallah.
2. *Jami` at-Tirmidhi*—482,Grade **Sahih** By Darussalam at www.sunnah.com
3. *Sunan Ibn majah* – Vol-1, hadees No.-1387 – Hasan (at www.sunnah.com English reference Vol. 1, Book 5, Hadith 1386 Grade **Sahih** By (Darussalam)
4. *Mustardak al Haakim*– Hadees No. 318& International no.-1192 (sahih).

Note:- Ye Nafil Namaz hai Salat Ul Tasbeeh ki ise Jamat Se padhna Biddat hai. ise Akele me, Alhaida Padh Jaye.

Iss Hadees ki Sanad ye hai-

حدثنا عبد الرحمن بن بشر بن الحكم النيسابوري حدثنا موسى بن عبد العزيز حدثنا الحكم بن أبان عن عكرمة عن ابن عباس أن رسول الله صلى الله عليه وسلم قال

Abdullah Ibn Abbas razi Allaahu Anhu Mashoor Jaliluo Qadr Sahabi e Rasool hai.

Ikrama Abu Abdullah(Maulaa Ibn Abbas):-Siqa hai

٤٦٧٣ - عكرمة أبو عبد الله مولى ابن عباس أصله بربري ثقة ثبت عالم بالتفسير

(See-Taqrib o Tahzib 4673)

Zubair Ali Zai rahimaullah inhe Sahih ul Hadees qarar dete hai

ALHakam bin Abaan rahimaullah-Siqa hai.

(See-Tahzibul Kamal 2/249,Al Kashif (1/181)

Zubair Ali Zai rahimaullah Inhe Hasanul Hadees qarar dete hai

**Moosa bin Abdul Aziz rahimaullah-
Aapko Ibn Moeen, Nasai, Abu Dawood, ibn
Shaeen, wagaira ne siqa kaha hai**

**Zubair Ali zai rahimaullah aapko Hasan ul
Hadees kahte hai.**

**Abdur Rahman bin Bashir bin Al Hakam :-
Ye sahih Al Bukhari wa. Al Muslim wagaira ke
raawi hai aur Siqa hai**

**٣٨١٠- عبد الرحمن ابن بشر ابن الحكم العبدى أبو محمد
النيسابوري ثقة**

(See: -Taqreeb o Tahzib: 3810)

**Zubair Ali Zai rahimaullah kahte hai- “Iski
Sanad me koi Inqata, Illat ya Shuzuz nahi hai,
(aur tamam raawi siqa hai) ,lehaza ye hadees
Hasan hai. “**

**Salatul Tasbib Waali rawayat Shabi e Rasul
Hazrat e Jabir Razi Allaahu Ta’aala anhu se bhi
marwi hai.**

Uski sanad ye hai-

**حدثنا أبو توبة الربيع بن نافع حدثنا محمد بن مهاجر عن عروة
بن رويم حدثني الأنصاري أن رسول الله صلى الله عليه وسلم قال
لجعفر بهذا الحديث**

(See-Sunan Abi Dawood:1299)

**Hazrat Jabir Razi Allaahu Anhu Sahabi e Rasool
hai**

Urwa bin Ruwaim :-

**Aapko Ibn Moeen, Dahim Ash Shami aur Imam
Nasai wagaira ne Siqa kaha hai.**

(See: -Tahzibul Kamal, 5/153)

Muhammad bin Muhajir Al Ansari:-

Ye Sahih Muslim ke raawi hai aur Siqa hai

٦٣٣١- محمد ابن مهاجر الأنصاري الشامي أخو عمرو ثقة

(See-Taqrib :6331)

Abu Taubah Ar Rabih bin Nafe: –

**Aap Sahih Bukhari wa Muslim ke raawi aur Siqa
Huujjat aur Aabid hai.**

**١٩٠٢- الربيع ابن نافع أبو توبة الحلبي نزيل طرسوس ثقة
حجة عابد**

(Taqrib o Tahzib:-1902)

Zubair Ali Zai Rahimaullah Farmate hai:-

Lehaza ye Hadees Sahih hai .

**Aur iska matan(Text) Pahli Hadees (Abu
Dawood: 1297) ki tarah hai.**

**Zubair Ali Zai Rahimaullah Salatut Tasbih
Waali rawayat ko SAHIH LIGHAIRIHI
qarar dete hai**

Aur Likhte hai:

**Is Hadees ko in Imamo ne Sahih ya Hasan
qarar diya hai-**

Shaikul Islam Abdullah Bin Mubarak

Abu Dawood

Imam Al Aajuri

Khatib Baghdadi rahimaullah

Abu Sa'd Samaa'ni rahimaullaah

Abu Musaa Al Madini rahimaullah

Hafiz A'laayi rahimaullah

Hafiz Al Bulqaini rahimaullaah

**Hafiz Ibn Nasiruddin Al Damishqi
rahimaullah**

Inhone bhi Maqbool qarar diya hai-

Imam Ibn Salah rahimaullah

Imam Ibn Munda rahimaullah

Hafiz Al Munzari rahimaullah

**Is hadees ko “Saheeh” Kehane wale
Muhaddaseen A hai**

1. Abu Dawood,

**2. Ibne Hajr Asqlani (Anukat vol.2
pg.848-850**

3. Al-Aajari,

4. As-Sum’aani,

5. al-Madini,
6. al-Mundthiri,
7. Abul-Hasan al-Mundthiri,
8. Ibn As-Salaah,
9. Ad-Dailami,
10. Al-Haakim,
11. Al-A'laali,
12. Az-Zurkashi,
13. Al-Muhaamili,
14. Abul-Hasan al-Muqdasi,
15. al-Juwaini,
16. Al-Baghawi,
17. Ar-Ra'f'ee',
18. Al-Haitami,
19. As-Su'youti,

20. Al-Luknawwi,

**Aaj ke dour Mein Bade Muhaddaseen bhi is
Hadees ko “Hasan” kaha**

1 Muhaddase Azam Shiekh Nasiruddin Albani ne is hadees ko “Hasan” kaha {sahih al taghrib wa tarhib}

2.Muhaddis SHAKIR ne bhi is hadees ko saheeh kaha.

3.SHEIKH. MUBARAKPURI Ne is hadees ko Hasan kaha[Mura’at al mufa teh Sareh Miskat Al musabiya jild-4 safa-374 .}

4.Muhaddis Shieik Zubair Ali zae bhi Iss hadees ko Hasan kaha ” [Sunnan Abu Dawud, Published by Dar us Salam, Volume No.2, Page No. 96



قال: «السلامة متى متى أن تشهد في قلبي
والعيني وأن تأسس وتستغفر وتلجج
ببيتك وتقول: اللَّهُمَّ! اللَّهُمَّ! فمن لم
تُعلم ذلك فهو عداة».

شیل ابو داؤد عن ضلّاء الثعلی عن
 قتادہ بن شیبہ عن ابن شیبہ عن
 قتادہ بن شیبہ عن ابن شیبہ عن
 قتادہ بن شیبہ عن ابن شیبہ عن

[illegible]

باب ۱۳- لڑائی کے حکام و مسائل (المعجم ۱۱) - باب صلاة النبی (المعجم ۱۱)

۱۶۹۷- حَقَّقْنَا عِلْمَ الرَّحْمَنِ فِي بَشَرٍ
 الْحَكَمُ الشَّامُورِيُّ: حَقَّقْنَا مُوسَىٰ
 عِدَّ الْعَرَبِ: حَقَّقْنَا الْحَكَمُ فِي أَهْلِ
 عِلْمِهِ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ
 قَالَ تَعَالَىٰ فِي عِدِّ الْعَرَبِ: مَا عَمِلَ
 بِعَمَلِهِ إِلَّا أَفْطَحَ: أَلَا أُنْشِدُ: أَلَا
 أُخَوِّدُ: أَلَا أَفْعَلُ بِكَ عَشْرَ حَضَائِلَ
 لَتُفْعَلَنَّ ذَلِكَ لَعَلَّكَ لَمْ تَكُنْ أَكْثَرَ
 ۱۶۹۸- حَقَّقْنَا عِلْمَ الرَّحْمَنِ فِي بَشَرٍ
 الْحَكَمُ الشَّامُورِيُّ: حَقَّقْنَا مُوسَىٰ
 عِدَّ الْعَرَبِ: حَقَّقْنَا الْحَكَمُ فِي أَهْلِ
 عِلْمِهِ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ
 قَالَ تَعَالَىٰ فِي عِدِّ الْعَرَبِ: مَا عَمِلَ
 بِعَمَلِهِ إِلَّا أَفْطَحَ: أَلَا أُنْشِدُ: أَلَا
 أُخَوِّدُ: أَلَا أَفْعَلُ بِكَ عَشْرَ حَضَائِلَ
 لَتُفْعَلَنَّ ذَلِكَ لَعَلَّكَ لَمْ تَكُنْ أَكْثَرَ

١٦٩٧- تخرج [إسماعيل حسن] من جامعة الأزهر الشريف، طالب ماجستير في فقه السني، ج ١٣٨٧.
مؤيد الدين علي بن محمد بن أبي بكر الأحمدي (أبو داود) المعروف بالشيخ الأحمدي (ت ٤٢٨ هـ).

Teesri baat :

Muhaddaseen Aur Ulama ke Opinion kya hain salatul Tasbeeh ke bareme

1. Imam Tirmizi kehte hy Zyadase Ulama me aur Unme se **Abdullah Bin Mubarak** Is salatut Tasbeeh ka namaz ko kayal the (Tirmidhi vol.2 pg.348; Hadith 481

2. Imam Baihqi kehte hy ke A Salatut tasbeeh ka Namaz (Muhaddis) **Abdullah Bin Mubarak** ka amal tha aur salaf me bhi a amal tha (Shu'ubul Imaam vol.1 pg.427; Ilmiyyah)

3. Allaamah Munzhiri (RA): Imam Munziri Salatut Tasbeeh Namaz ke Bareme Farmate Hain : Yeh Hadees Muta'addad Turuq Se Sabit Hain Sahaba kiraam ki ek Jamat bhi ise Rivaayat Kiya

Hain. Isi Tarah Huffaz ki ek Jamat bhii ise Laayi Hain Jin mein se Hafiz. Abu Bakr Al- Aajiri aur hamare Shaikh Abu Muhammad Abdur Raheem Al – Misri Aur Abul Hasan Al Muqaddasi bhi Hain ,

Abu Bakr bin Abu Dawood ka bayan Hain ke mein ne iss hadees ko Apne baap se Suna aur mein ne isse badh kar Namae-e-Tasbeeh ki Rivayat mein se Kisi aur Rivayat Ko Ziyadah Saheeh Nahi Paaya.

Isi Tarah Imam Muslim ka Bayan Hain ke Namae-e-Tasbeeh ki Jitni bhi Rivayat Hain Un mein se hazart Akramah Waali (yeh) Rivayat Bahut Hi Umadah aur Saheeh Hain aisi iss baab mein kisi aur Rivayat ki Saheeh Nahi Hain.

{ Targheeb wattarheeb : 1/528 }

4. Imam Muslim ne farmaya: Is mamle mein Rawiyon ke sahih sanad ke saath isse(yani Ibn Abbas ki riwayat se) behtar koi hadees nahi hai. {Al-Irshaad Lil Khalili, Jild no.1, Safa no.327, Sanad Shahi}

5. Imam Suyuti kehte hy 20 jalilul Qadr Muhaddaseen bhi Is hadees ko sahii kaha wo a

log hy 6) Hafiz Abu-Sa'eed al-Sam'aaniy, 7) Hafiz Khateeb al-Baghdaadiy, 8) Hafiz ibn-Mandah, 9) Imaam Bayhaqi, 10) Imaam al-Subkiy, 11) Imaam al-Nawawiy, 12) Haafiz ibn al-Salat, 13) Hafiz Abu-Musa al-Madiniy, 14) Hafiz al-Alaaey, 15) Imaam Siraaaj-ud-Deen al-Bulqiniy, 16) Hafiz al-Zarkashiy and a few others. (al-Laalil Masnoo'ah vol.2 pg.42-44)

6 Ibne Hajr Asqlani kehte hy **Ahmed Bin Hambal** ne Unke Ray(Opinioun) Ko Baad me Ruzu karliye the Futuhaat al-Rabbaaniyyah vol.4 pg.318, 320)

7. Muhaddis Zubair Ali Zai rahimaullah kahte hai-

“Iski Sanad me koi Ingata,Illat ya Shuzuz nahi hai, (aur tamam raawi siqa hai) ,lehaza ye hadees Hasan hai. “

8. Shaykh.Maqsoodul Hasan FaiziSalatut Tasbeeh ke hadees ke bareme kehte hain :

Mere Tehqeeq ke Mutabiq ye hadees sehat ko pahunchti hain. Qibaarul Muhaddaseen iss Hadees saheeh maana Hain. Agar koyi Amal kiya to usko Biddat Nahi kehsakte.

Video Dekhiye

: <https://youtu.be/ynEjuZJ7eEk>

9. Allama Ubeidullah rehmani

mubarakpuri(R.H) Is hadees ke baare me farmate hain ke mere nazdeek ye haq hai ke abdullah bin abbas(R.A) ki ye hadees zaeef nahi hai, mouzu kaise hosakti hai?, balke iske Hasan hone me mere nazdeek koi shak wo shuba nahi hai. Hatta ke shuwahid ki bina par isko sahi laghairah qarar dena bi bayeed nahi hai.

{mar'aatul mafateeh, sharha mishkaatul
masabeeh:4/374}

**10. Salatut Tasbeeh Namaz Sabit hai Aur
Salatut Tasbeeh ka Tareeqa || Shaykh
Maqsood Ul Hasan Faizi**

Video Dekhiye :
<https://youtu.be/LCZGKIUH5AQ>

ہفتہ میں ایک بار پڑھیں۔ یہ بھی نہ کر سکتے ہوں تو مہینے میں ایک بار پڑھیں۔ یہ بھی نہ کر سکیں تو سال میں ایک بار اگر آپ سال میں بھی ایک بار ایسا نہ کر سکتے ہوں تو زندگی میں ایک بار ضرور پڑھیں“ (ابوداؤد ابواب التطوع باب صلاة النسيح ۱۲۹۷۔ ابن ماجة اقامة الصلاة باب ما جاء في صلاة

النسيح ۱۳۸۶ امام ابن خزیمہ (۱۲۱۶) اور حاکم (۳۱۸/۱) نے اسے صحیح کہا)

حافظ ابن حجر رحمۃ اللہ فرماتے ہیں کہ یہ حدیث کثرت طرق کی بنا پر حسن درجہ کی ہے، شیخ البانی فرماتے ہیں کہ امام حاکم اور حافظ ذہبی نے اس حدیث کی تقویت کی طرف اشارہ کیا ہے اور یہ حق ہے کیونکہ اس کے بہت سے طرق ہیں۔ علامہ مبارک پوری اور شیخ احمد شاہ نے بھی اسے حسن کہا ہے۔ جبکہ خطیب بغدادی، امام نووی اور ابن صلاح نے اسے صحیح کہا ہے۔

یاد رہے کہ اس حدیث شریف میں نماز تہجد کو باجماعت ادا کرنے کا ذکر نہیں ہے صرف انفرادی عمل کے

امام حام اور حافظ ذہبی نے اس حدیث کی لقویت کی طرف اشارہ کیا ہے اور یہ حق ہے کیونکہ اس کے بہت سے طرق ہیں۔ علامہ مبارک پوری اور شیخ احمد شاہ نے بھی اسے حسن کہا ہے۔ جبکہ خطیب بغدادی، امام نووی اور ابن صلاح نے اسے صحیح کہا ہے۔

یاد رہے کہ اس حدیث شریف میں نماز تسبیح کو باجماعت ادا کرنے کا ذکر نہیں ہے صرف انفرادی عمل کے طور پر نبی اکرم ﷺ نے اپنے چچا جان کو اس کی ترغیب دی ہے لہذا جو مسلمان نماز تسبیح ادا کرنا چاہے اسے چاہیے کہ پہلے نماز تسبیح کا طریقہ سیکھے پھر اسے تنہائی میں اکیلا پڑھے۔ اور یہ روایت بھی انتہائی مہلک ہے کہ بندہ فرض نمازوں پر تو توجہ نہ دے مگر نماز تسبیح (باجماعت) ادا کرنے کے لیے ہمہ وقت بے تاب رہے لہذا فرض نمازوں کے تارک کو پہلے سچی توبہ کرنی چاہیے پھر وہ نماز تسبیح پڑھے تو اسے یقیناً فائدہ ہوگا ان شاء اللہ العزیز (ع'ر)

نوٹ: نماز تسبیح میں تسبیحات، تشهد میں التحیات سے پہلے پڑھیں۔ بخلاف دوسرے ارکان کے۔

نماز تسبیح کے بعد پڑھی جانے والی دعا کی سند سخت ضعیف ہے اس کے راوی عبد القدوس بن حبیب کو حافظ

Foot Notes :

**Fatawa Ilmiya of Hafiz Zubair Ali Zai rahimaullah
Vol-1,page: 426-430**

**Sahih At Targhib Wat Tarhib of Allama Albani Vol -
1,page-165**

**Sunan Abi Dawood-Tahqiq By Shaikh Shoiab Arnaut
rahimaullah**

Sunan Abi Dawood Published by Darussalam.

English Article :

Close to a year ago I added an interesting topic about Salatu Tasbih which mainly came from the discussions of Imam Al-Albani. At the beginning of its release , I received numerous concerns about the authenticity of the hadith, while others said Imam Muqbil graded the hadith as weak and when I replied that Imam Al-Albani graded it as authentic along with Ibn Salah, the following response was, “ *You aren’t accepting the evidence* “. Moreover others, hit Google and were redirected to the Islamqa website. Islamqa has become the quick search and find site for many laymen in the World. I went the link sent to me and found a few arguments about the hadith none which were really convincing other than **Isnad is weak**, therefore, we need to look at it and find out why its weak and are there any other chains that support it, and have other Imams in the past graded it as being Sahih or Hasan?

The arguments from from Islam Q/A

1.Ibn Quddamah didn't mention what Al-Khalal mentioned in Ilal about the dialogue between Imam Ahmed and Ali ibn Sa'eed.

2.Imam An-Nawawi's mention that involves changing the regular format then the same goes for Eid prayer and the Eclipse prayer.

3.Ibn Tayimiyyah's speech that none of the four Imams spoke about, then we can say knowledge isn't restricted to these 4 great Imams;therefore what the practiced or mentioned is accepted or reject worship. Furthermore, Imam Ibn Mubarak acted by it an taught it to others.

4.Imam Al-Uthaymeen mentioned the Isnad had some weakness and was shaky, so lets look at it.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ بَشَرَ بْنِ الْحَكَمِ النَّيْسَابُورِيُّ حَدَّثَنَا مُوسَى بْنُ عَبْدِ الْعَزِيزِ حَدَّثَنَا الْحَكَمُ بْنُ أَبَانٍ عَنْ عِكْرَمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ
«رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ لِلْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ
يَا عَبَّاسُ يَا عَمَّاهُ أَلَا أُعْطِيكَ أَلَا أَمْنُحُكَ أَلَا أَحْبُوكَ أَلَا أَفْعَلُ بِكَ عَشْرَ
..... خِصَالٍ

Collected by Abu Dawud(1297) and Ibn Majah (1387)

The Isnad for this hadith is :

Ibn Abbass-

Ikramah- Al-Quraysah He is Abu Abdullah Al-Madani – Imam Al-Bukhari narrated on him

**Al-Hakim ibn Aban — Yahya ibn Ma’een ,
Ahmed Al-Ajli graded him as being Thiqah**

**Musa ibn Abdil Aziz—Yahya ibn Ma’een and
An-Nisa’I both said: لا بأس به**

**Abdur Rahman ibn Bashir ibn Al-Hakam—
Narrator in the 6 six books of hadith.**

On the surface here the Isnad appears Sahih . Al-Hafith Al-Alaa’I mentioned all the narrators above and their status.

After mentioning the isnad of this hadith Al-Haftih Al-Alaa’I said Ibn Al-Khuzaymah mentioned it in his Sahih. It’s mentioned there # 1216. However Imam Al-‘Alaa’e failed to mention that Ibn Khuzaymah pointed to the hadith as being weak by saying, “ If it is Sahih, there is an issue in its isnad.”

There is another chain to this hadith and its narrators are;

**Abu Bakr Muhammad ibn Dawud ibn
Sulayman---**

Ja'far ibn Al-Hussain ibn UbaidAllah---

Bashr ibn Al-Hakam---

Then

Abu Bakr Ahmed ibn Ishaq---

Ibrahim ibn Ishaq ibn Yusef---

Abdur Rahman ibn Bashir ibn Al-Hakam---

**Both of these chains connect to Musa ibn Abdil
Aziz**

**Stopping here one issue with this isnad is Musa
ibn Abdil Aziz. When we return to the books to
check his status we find that some said he was ,
Trustworthy, weak and even trustworthy with a
weak memory. Imam Al-Albani graded him as
being honest, but with a weak
memory.(saheehah/5/58)and Al-Hafith ibn Hajr
said the same thing in Taqreeb #6988**

**Al-Hafith Al-Alaa'e mentioned Yahya ibn
Ma'een said : La Bas bihi- and this is considered
a Ta'dil**

Imam Al-Mughlatayee in Ikmal Tahtheebil Kamal mentioned that Ibn Shaheen and Ibn Hibban both mentioned him in their books [Al-Thiqat: The trustworthy narrators] # 4809

On the other side Al-Hafith ibn Hajr mentioned that Ibn Madeeni said Musa ibn Abdil Aziz was weak, while As-Sulaymani said he was Munkar, nonetheless, in returning to Taqreeb he wrote- Trust worthy with a weak memory.

So returning to a few books of weak narrators his name wasn't mentioned or any reason as to why he might be considered as weak.

The scholars' speech about this hadith:

Imam Muslim said this isnad is the best for this topic.

Imam Abu Dawud said: There isn't any hadith for the prayer of Tasbih more authentic than the one from Ikramah on Ibn Abbass.

Imam Ad-Daraqutni said : It's the most authentic hadith about the virtue of a prayer.

**Continuing on Al-Hafith Al-Alaa'I mentioned
another hadith and relied on Al-Hakim's
judgement.**

The isnad is:

Abu Ali Al-Hussain ibn Ali

Ahmed ibn Dawud ibn Abdil Ghaffar

Ishaq ibn Kamil

Idriss ibn Yahya

Haywah ibn Shurah

Yazid ibn Abi Habeeb

Naf'I

Ibn Umar.

**Al-Hafith Al-Hakim and Al-Alaa'I both missed
that Imam Ad-Darqutni considered Ahmed ibn
Dawud ibn Abdil Ghaffar as a liar as Imam Ath-
Thahabbi mentioned on his comments for Al-
Hakim's Al-Mustaddarak. #1197.**

Al-Hafith Al'Alaa's reply to Ibn Al-Jawzi

Based on the fact that scholars like Imam Muslim and Abu Dawud graded this hadith Sahih it shows a clear contradiction of Imam Ibn Al-Jawzi's opinion. He mentioned this hadith in his fabricated reports (vol2-pg 146-243).

Ibn Al-Jawzi' also had a problem with Musa ibn Abdil Aziz as he said he was Unknown. Al-Hafith Al-'Alaa'I refuted this by saying this wasn't true; as a numerous amount of trustworthy narrators narrated from him and Ibn Ma'een and An-Nisa'I both graded him as being trustworthy. Moreover there are other isnads for this hadith that weren't mentioned.

Imam Ahmed's opinion that changed about the hadith.

Ali Ibn Sa'eed Al-Nisa'I asked Imam Ahmed about Salatu Tasbih and Imam Ahmed said : "I don't have any authentic reports"

Ali replied: There is a chain from Abdullah ibn Amr ibn Al-Aws

Ahmed replied : all of those chains are reported by way of Amr ibn Malik An-Nakiree

Ali replied: Also there is a narration of Mustamar ibn Ar-Rayyan on ibn Amr

Ahmed replied: Who narrated that to you

Ali said: Muslim ibn Ibrahim

Ahmed replied : Muslim is a trust worthy sheikh and it was evident that he accepted and liked that narration. [Masa'il Ahmed from his son/pg 89]

Imam Abdullah ibn Mubark view about Salatu Tasbih

In concluding his discussion about this hadith Al-Hafith Al'Alaa'I mentioned that Imam At-Tirmithi mentioned that Ibn Mubarak used to act by this hadith and for that reason supports the other narrations.

Al-Hanabala who considered it a recommended act were:

1: Abul Wafa ibn Aqeel

2: Muwaffiqudeen Ibn Quddamah [Al-Mughni,2/98]

In conclusion and Allah knows best the issue of the isnad appears to be authentic as Al-Hafith Al'Alaa'broke down and if we take there is weakness in the chain due to Musa ibn Abdil Aziz then there are other reports that strengthen its status to at least Hasan;as Imam At-Tirmthi concluded in his Jami' # 481. Imam Ibn Al-Wazir in Al-Awsim mentions that there are others chains which add to this hadith's authenticity and Abdul Ghani authored a book collecting all of its chains and graded as being Sahih himself and Allah knows best.

Taken from

النقد الصريح لما اعترض عليه من أحاديث المصاييح

Page 76-79 , Al-Hafith Al-Alaa'I [761H]

Source : [Here](#)

A Fiqh Study for Salat Al-Tasbih

**Taken from the works of Ash-Shaykh Al-Imam
Muhammad Al-Albani [1420H]**

بسم الله الرحمن الرحيم

**Here's a topic we don't hear too much about and
worth looking at to practice it in our short lived
lives on this Planet.**

Narrated Abdullah Ibn Abbas:

The Messenger of Allah (ﷺ) said to al-Abbas ibn Abdul Muttalib: Abbas, my uncle, shall I not give you, shall I not present to you, shall I not donate to you, shall I not produce for you ten things? If you act upon them, Allah will forgive you your sins, first and last, old and new, involuntary and voluntary, small and great, secret and public.

These are the ten things: you should pray four rak'ahs, reciting in each one Fatiha al-Kitab and a surah. When you finish the recitation of the first rak'ah you should say fifteen times while standing: "Glory be to Allah", "Praise be to Allah", "There is no god but Allah", "Allah is most great". Then you should bow and say it ten times while bowing.

Then you should raise your head after bowing and say it ten times. Then you should kneel down in prostration and say it ten times while prostrating yourself. Then you should raise your head after prostration and say it ten times. Then you should prostrate yourself and say it ten times. Then you should raise your head after prostrating and say it ten times in every rak'ah. You should do that in four rak'ahs.

If you can observe it once daily, do so; if not, then once a week ; if not, then once a month; if not, then once a year; if not, then at least once in your lifetime. (1)

The scholars differ if Salat Al –Tasbih is a recommended sunnah act to practice. The Hanafi' and Shaf'I Jurisprudence view this prayer is a Sunnah, and the Malikee's and Hanbali's don't consider it a Sunnah.

Shaykh Al-Albani said: The scholars differ over the status of the hadith some say it's fabricated, others say its Da'eef, Hasan or Sahih.

Shaykh Al-Albani began by mentioning the reasons why the scholars differ about this prayer.

There are three categories of Hadith; Sahih, Hasan, and Da'eef. Sahih and Hasan both are authentic and there is a category which other narrations strengthen the status of these two: Sahih Li Ghayrahi and Hasan Li Ghayrahi.

Shaykh Al-Albani said: This hadith is Authentic by way of two angles;

1: The hadith has been narrated and collected by Abu Dawud in his Sunnan and others. The people of knowledge say that when a hadith doesn't have a narrator in its isnad known for lying or even accused as a liar, then this kind of hadith can be supported for its strength by way of other chains. There are several other narrations for the Tasbih prayer.

2: Abdullah ibn Al-Mubarak used to act by this hadith. He was from among the senior scholars of the Salaf, and if this hadith wasn't authentic; then there is no way he would have acted by it.
(2)

Imam Al-Albani established 2 principles for the Muslim who looks at evidence. The 1st thing he mentioned and proved was just because a hadith is weak in one isnad doesn't mean it's unauthentic, as there can be other narrations to support it. Then the 2nd point the Shaykh highlighted was the actions of the Salaf can be followed, in particularly those Imams who were known to be erudites in Jurisprudence.

Ibn Jawzi and Ibn Taymiyyah considered this hadith to be a forged report since the wording of the hadith was strange.

Imam Al-Albani said: Ibn Jawzi and Ibn Taymiyyah held the opinion that text of the hadith was strange about the virtue of a prayer only offered once in a lifetime. Moreover, they said the Tasbih prayer doesn't resemble the other well-known prayers from authentic sources. These two things lead them to say the hadith was

fabricated. Anyone who looks at this hadith and the various narrations recorded will not say the hadith is fabricated and I don't believe that Ibn Jawzi and Ibn Taymiyyah did that. (3)

Although Ibn Jawzi and Ibn Taymiyyah are great Imams Shaykh Imam Al-Albani explained how their statement for Salat Al-Tasbih as a forged report isn't possible, since there were other chains which support each other, and their opinion was built on the matn of the hadith illustrating a seemingly strange description for the prayer.

Imam Al-Albani said: The irregular way this prayer is performed or mentioned isn't a means to consider the hadith to be unacceptable. We are aware that there are other prayers done during the life time of the Prophet (ﷺ) such as the eclipse prayer which isn't offered in the fashion the other prayers are.

Did the Prophet (ﷺ) ever offer this prayer?

Imam Al-Albani said: The Prophet (ﷺ) never prayed Salat Al-Tasbih himself; but urged his uncle to pray it.

The description for this prayer:

Imam Al-Albani said: Salat Al-Tasbih is done just like the rest of the other prayers except in every rakah there is 75 Tasbih said totaling 300.

In the first rakah before bowing the slave says:

“سبحان الله , و الحمد لله , و لا إله إلا الله و الله أكبر“

15 times

Then he goes into Ruku and says

سبحان الله , و الحمد لله , و لا إله إلا الله و الله أكبر

10 times

The he raises from Ruku' say [سمع الله لمن حمده ربنا و لك]
الحمد

Then he says while standing

سبحان الله , و الحمد لله , و لا إله إلا الله و الله أكبر

10 times

Then he goes down the Sajdah and after completing the Tasbih of Sujud he says

سبحان الله , و الحمد لله , و لا إله إلا الله و الله أكبر

10 times

And the sitting between the 2 Sujud's he says

سبحان الله , و الحمد لله , و لا إله إلا الله و الله أكبر

10 times

Then he goes back down in Sajdah and after completing the Tasbih of Sujud he says

سبحان الله , و الحمد لله , و لا إله إلا الله و الله أكبر

10 times

Then he raises his head for Jalsah Istarah (The brief sitting after completing the 2nd sujud before standing again for the next Raka'h)he says

سبحان الله , و الحمد لله , و لا إله إلا الله و الله أكبر

10 times.

This totals 75. And there are 4 Rak'ah in this prayer.(4)

Concluding here, this prayer was practiced by Imam Abdullah ibn Al-Mubarak [181H] and based on the numerous reports collected the scholars past and present have said this hadith is authentic. Ibn As-Salah said this prayer is a

Sunnah and not a Bid'ah and can be offered sometimes in a congregation.(5)Therefore, why not offer this prayer once day, or then once weekly and if you can't do that, then how about once a month; if not, then do it yearly and if you are unable to carry that out, then do it once in your lifetime ,after reading this article and remember the reward from Allah for doing so. Allah knows best

Source : [Here](#)

Foot Notes :

(1) Sunnan Abu Dawud[1297] Ibn Majah[1387]

(2)[Al-Huda/wa Nur/75/21:47]

(3) [Rihlatun Nur:side B48/09:44]

(4)[Rihlatu Nur/ side B48/9:44]

(5)[Fatawa ibn As-Salah vol1/pg 235/ question 84]

CREDITS : THE WAY OF SALAFIYYAH.COM